



ST. JUDE'S CHURCH, OAKVILLE

The Holy Eucharist

Sunday, September 27, 2026 | 10:30 AM

The Eighteenth Sunday after Pentecost

The Season of Creation

Jesus' parable about two sons who don't do what they say reveals surprises in the reign of God. Paul urges us to look to Christ as a model of humility, putting the interests of others above our own. Nourished by the broken bread and shared cup, we offer our lives for the sake of our needy world.

The people's responses are given in **bold**.

THE GATHERING OF THE COMMUNITY

PRELUDE

Adagio (from Organ Concerto in A minor, BWV 593)

Johann Sebastian Bach (1685-1750)

after Antonio Vivaldi (1678-1741)

ENTRANCE HYMN

The people are invited to stand as they are able as the choir and sacred ministers enter the church from the west door.

O For a Thousand Tongues to Sing RICHMOND

CP 306

1. O for a thou - sand tongues to sing my
2. Je - sus! the name that charms our fears, that
3. He speaks, and, lis - ten - ing to his voice,
4. Hear him, ye deaf, ye voice - less ones, your
5. My gra - cious Mas - ter and my God, as-
great Re - deem - er's praise, the glo - ries of my
bids our sor - rows cease; 'tis mu - sic in the
new life the dead re - ceive, the mourn - ful bro-
loos - ened tongues em - ploy; ye blind, be - hold your
- sist me to pro - claim, to spread through all the
God and King, the tri - umphs of his grace.
sin - ner's ears, 'tis life, and health, his
- ken hearts re - joice, the hum - ble and peace.
Sav - iour come, and leap, ye lame, for be-
earth a - broad the hon - ours of thy name.

Text: Charles Wesley (1707-1788); alt.

Music: Thomas Haweis (1734-1820); adapt. Samuel Webbe the younger (c. 1770-1843).

WELCOME AND TERRITORIAL ACKNOWLEDGEMENT

As we are welcomed to the worship service, we acknowledge that the sacred place we gather is located on the traditional lands of the Mississaugas of the Credit First Nation. Remembering this history, and our place within it, is part of the work of reconciliation we are committed to as a community of faith.

THE GREETING

We share in the Apostolic Greeting.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

And also with you.

ACT OF PRAISE *Gloria in Excelsis*

A song of praise centres our attention upon God, whom we have gathered to worship.

The musical score is written for a single melodic line in treble clef with a key signature of one sharp (F#). The tempo and meter are not explicitly stated. The lyrics are written below the notes, with some words hyphenated across lines. There are several triplets marked with a '3' and a bracket. The score ends with a double bar line.

Glo - ry to God, glo - ry to God, glo - ry to God in the high - est.

Glo-ry to God in the high - est, and peace to his peo-ple on earth. Lord God,

heav'n - ly king, al - migh - ty God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. Glo-ry to God, glo-ry to God,

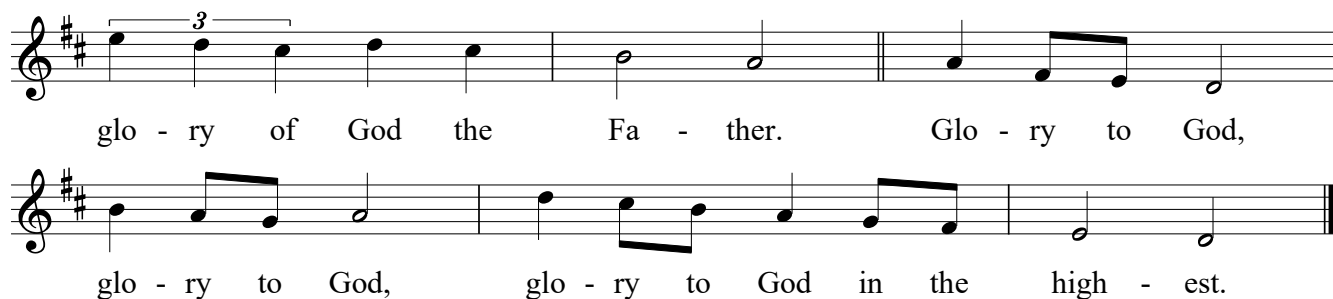
glo-ry to God in the high - est. Lord, Je - sus Christ, on - ly son of the

Fa-ther, Lord God, lamb of God, you take a-way the sin of the world, have

mer-cy on us. You are seat-ed at the right hand of the Fa-ther, re-ceive our

prayer. Glo-ry to God, glo-ry to God, glo-ry to God in the high - est.

For you a-lone are the Ho - ly one, you a - lone are the Lord, You a-lone



'Gloria,' Mass of St. Thomas, David Thorne (1950-2025).

THE COLLECT OF THE DAY

The collect is the prayer appointed for the day that reflects the theme of the day or season, and which celebrates the attributes of God revealed in the readings of the day.

Grant, O merciful God,
that your Church,
being gathered by your Holy Spirit into one,
may show forth your power among all peoples,
to the glory of your name;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

The people may be seated.

THE PROCLAMATION OF THE WORD

CHILDREN'S CHURCH

The children of the church make their way to Children's Church at this time, to return later to share in the Holy Eucharist with their families.

THE FIRST READING *Exodus 17. 1-7*

Brian Toogood

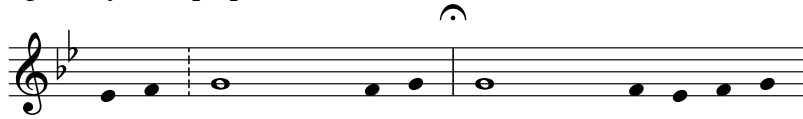
Because the thirsty Israelites quarreled with Moses and put God to the test, Moses cried out in desperation to God. God commanded Moses to strike the rock to provide water for the people. The doubt-filled question—"Is the Lord among us or not?"—received a very positive answer.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarrelled with Moses, and said, 'Give us water to drink.' Moses said to them, 'Why do you quarrel with me? Why do you test the Lord?' But the people thirsted there for water; and the people complained against Moses and said, 'Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?' So Moses cried out to the Lord,

'What shall I do with this people? They are almost ready to stone me.' The Lord said to Moses, 'Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.' Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, 'Is the Lord among us or not?'

¶ The word of the Lord.
Thanks be to God.

PSALM Psalm 78. 1–4, 12–16 *Attende, popule*
The Psalms form the ancient songbook of God's people.



- ¹ HEAR MY teaching, O my peo-ple; incline your ears to the words of my mouth.
² **I will open my mouth in a pa-ra-ble; I will declare the myste-ries of |an-cient| times.**
³ That which we have heard and known, and what our forefathers have told us, * we will not hide from their child-ren.
⁴ **We will recount to generations to come the praiseworthy deeds and the power of the Lord, * and the wonderful works he has done.**
¹² He worked marvels in the sight of their fore-fa-thers, * in the land of Egypt, in the field of Zo-an.
¹³ **He split open the sea and let them pass through; * he made the waters stand up like walls.**
¹⁴ He led them with a cloud by day, * and all the night through with a | glow of | fire.
¹⁵ **He split the hard rocks in the wild-er-ness * and gave them drink as from the great deep.**
¹⁶ He brought streams out of the cliff, * and the waters gushed out like rivers.

The New Plainsong Psalter, arr. Christopher Ku, © The Anglican Church of Canada, 2008.

THE SECOND READING *Philippians 2. 1–13*

Brian Toogood

As part of a call for harmony rather than self-seeking, Paul uses a very early Christian hymn that extols the selflessness of Christ in his obedient death on the cross. Christ's selfless perspective is to be the essential perspective we share as the foundation for Christian accord.

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself

and became obedient to the point of death—even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

¶The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

The people may stand for the Gospel.



My sheep hear my voice, says the Lord;
I know them and they follow me.

THE HOLY GOSPEL *Matthew 21. 23–32*

After driving the moneychangers out of the temple (21:12), Jesus begins teaching there. His authority is questioned by the religious leaders, who are supposed to be in charge of the temple.

The Lord be with you.
And also with you.

The Holy Gospel of our Lord Jesus Christ according to Saint Matthew.
Glory to you, Lord Jesus Christ.

When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, 'By what authority are you doing these things, and who gave you this authority?' Jesus said to them, 'I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?' And they argued with one another, 'If we say, "From heaven", he will say to us, "Why then did you not believe him?" But if we say, "Of human origin", we are afraid of the crowd; for all regard John as a prophet.' So they answered Jesus, 'We do not know.' And he said to them, 'Neither will I tell you by what authority I am doing these things.

'What do you think? A man had two sons; he went to the first and said, "Son, go and work in the vineyard today." He answered, "I will not"; but later he changed his mind and went. The father went to the second and said the same; and he answered, "I go, sir"; but he did not go. Which of the two did the will of his father?' They said, 'The first.' Jesus said to them, 'Truly I tell you, the tax-collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax-collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

¶ The Gospel of Christ.
Praise to you, Lord Jesus Christ.

THE SERMON

*The sermon follows the readings and reflects on one or more the readings, relating them to our Christian discipleship and daily life.
The people are seated.*

The Reverend Canon Dr. David Anderson

COMMISSIONING OF A PASTORAL INTERN

The Rector comes to the altar steps with minister to be commissioned.

Dear friends, Jason Dockeray is discerning a call to ordained ministry in the Anglican Church. He comes to us with a wealth of experience, having served many years as an officer in the Salvation Army. Today we recognize his ministry and welcome him as a pastoral intern to work among us as part of his preparation for, and discernment of, a call to ordained ministry in our Anglican Church. Our purpose today is to commission him to this work in the service of Jesus Christ.

Jason will proclaim God's word among us, and share in pastoral care and leadership, and other such ministries that are assigned to him. We will commit to support him and receive his ministry.

Jason, do you accept the trust committed to you?

I do.

People of St. Jude's, will you receive this ministry and seek to encourage and support Jason in the work to which he has been called.

We will.

Jason, in the name of Jesus Christ, I commission you to this work and pledge to you our prayers, encouragement, and support.

May the Holy Spirit guide and strengthen you, that in this and in all things, you may do God's will in the service of Jesus Christ.

Let us pray.

Almighty God, look with favour upon Jason who today has reaffirmed his commitment to follow Christ and to serve in his name. Give him courage, patience, and vision; and strengthen us all in our Christian vocation of witness to the world and of service to others; through Jesus Christ our Lord. **Amen.**

The people may welcome the new pastoral intern.

AFFIRMATION OF FAITH *The Nicene Creed*

The Affirmation of Faith typically takes the form of one of the ancient creeds of the Church. The word 'creed' comes from the Latin 'credo,' translated as, 'I believe.'

The people stand for the creed.

Let us confess the faith, as we say,

We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.**

**For us and for our salvation he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Jenny le Riche

We pray for the Church throughout the world; the flourishing of creation; the nation, our King and all in authority under him; the needs of the world, the concerns of our community of faith, especially those who have requested our prayers; and for the departed.

The people are seated.

Reminded of God's gracious and abundant love, we offer our prayers, confident that God hears us.

A brief silence.

Center your church in humility as we strive to follow in your way. We especially pray for the worldwide Anglican Communion, and in our cycle of prayer, particularly today for St. Saviour, The Brock Memorial Church, Queenston; The Reverend Janet Cashin, Priest-in-Charge; and the people of that parish. We pray for Susan and Colin our bishops; David and Patrick our priests, Adedayo our deacon, Jason our intern, and for our other parish leaders and all the people. Help us listen to the cries of those who have been unfairly hurt by the church and dare to name difficult truths. Show all your love. Hear us, O God.

Your mercy is great.

You call us to care for your creation. Lead us into your promise of a better world through sustainable practices and respect for your handiwork. Hear us, O God.

Your mercy is great.

Inspire all in positions of authority to act honorably. We pray for Charles our King and all in authority under him. We pray for the leaders of nations and for peace around the world. We pray for peace in throughout the Middle East, Ukraine and Russia, Myanmar, and South Sudan. Remind leaders of their call to use their authority for the sake of the common good. Give them the gift of humility. Hear us, O God.

Your mercy is great.

Comfort those who come before you in fear and trembling. Calm troubled hearts with your forgiveness. Help all those in need. We pray for all those who have requested our prayers: Bruce, Kevin, Marlene, Moira, Brooke, Kathryn, Peter, Eileen, Madison, Mary, Cheryl, Scott M, Cam, Freda, Melissa, Carter, Andreas, Barence, Sandi, Adam, Glen, Avril, Bob, Chloe, Terry, Clare, Lindsay, Ray, Arthur, Carol, Ian and Kathy. Grant us your salvation. Hear us, O God.

Your mercy is great.

Change this congregation's heart when we say no to your call. Open us to courageous learning and service in our community, especially in new or challenging places. Hear us, O God.

Your mercy is great.

Your steadfast love holds all the saints who have finished their work and are at rest. We give thanks for the life of David Michael Thompson and Helena McDonald and pray for those who mourn. We also remember Jean & Gerry Coffin and Anne Milford in whose memory flowers have been given. As we grieve, remind us of your mercy so we may also give thanks. Bring us with all who have died in the peace of Christ, St. Jude, and all the saints, to feast with you in the fullness of your kingdom. Hear us, O God.

Your mercy is great.

Grant the prayers we have offered, what we have forgotten to ask, and whatever else you see that we need. We ask this in Jesus' name.

Amen.

CONFESSION AND ABSOLUTION

We confess our sins trusting in God's great love and mercy.

Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

Silence is kept.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.

Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord.
Amen.

THE PEACE

The people may stand.

The peace of the Lord be always with you.
And also with you.

The people are welcome to share words of peace with one another.

THE CELEBRATION OF THE EUCHARIST

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully and symbolically offer back to God some of what God has given us, as we offer the bread and wine, and the money we give.

OFFERTORY HYMN

The people remain standing to sing and as the 'Great Thanksgiving' begins.

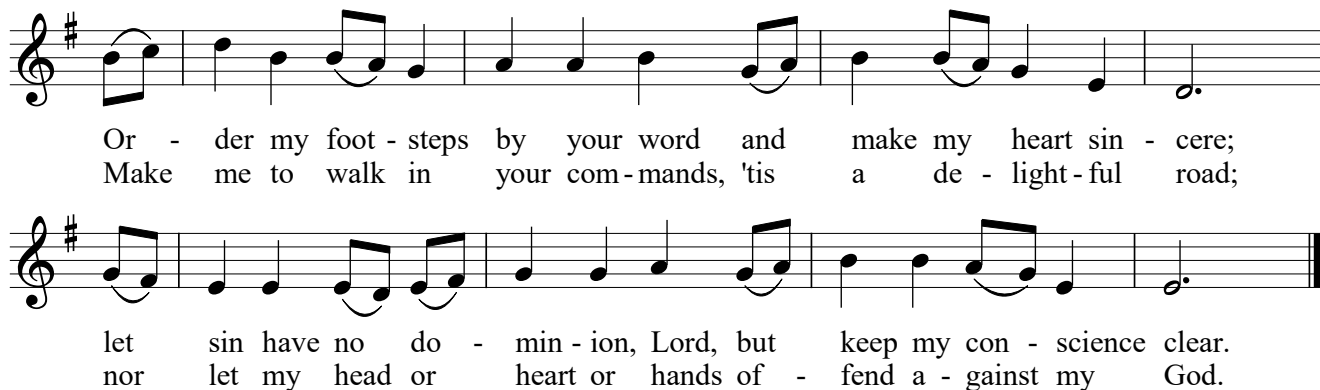
Oh, That the Lord Would Guide My Ways KINGSFOLD



1. Oh, that the Lord would guide my ways to keep his stat - utes still!
2. As - sist my soul, too apt to stray, a strict-er watch to keep;



Oh, that my God would grant me grace to know and do his will!



Or - der my foot - steps by your word and make my heart sin - cere;
 Make me to walk in your com - mands, 'tis a de - light - ful road;
 let sin have no do - min - ion, Lord, but keep my con - science clear.
 nor let my head or heart or hands of - fend a - gainst my God.

Text: Isaac Watts, 1674-1748.

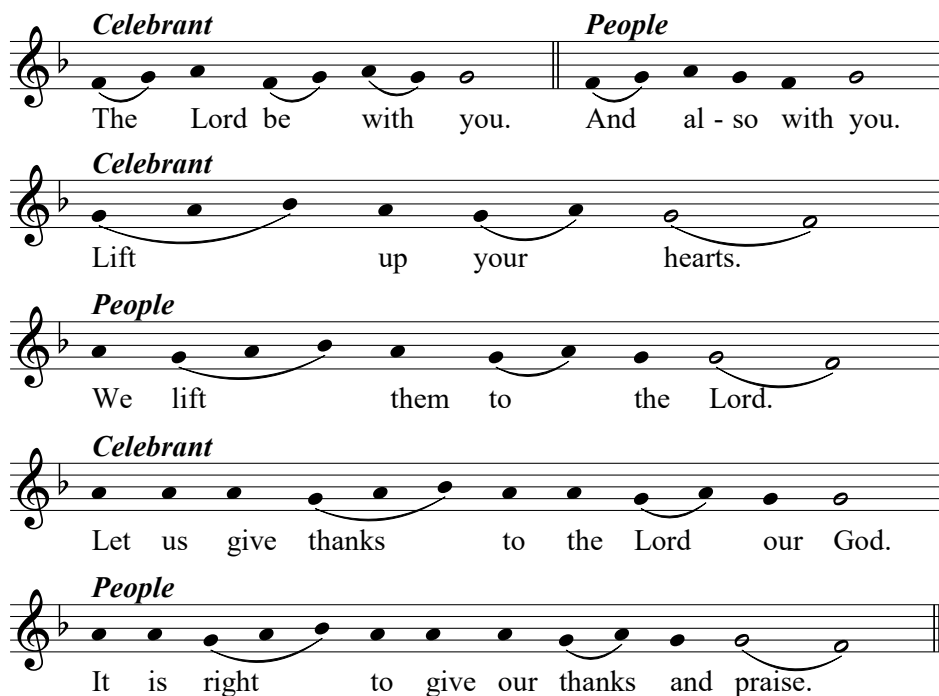
Music: Melody English trad.; arr. Ralph Vaughan Williams (1906). Arr. © Oxford University Press.

PRAYER OVER THE GIFTS

Eternal God,
 in Jesus Christ we behold your glory.
 Receive the offering of your people gathered before you,
 and open our hearts and mouths
 to praise your great salvation,
 the same Jesus Christ our Lord. **Amen.**

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: to give thanks to God and remember all that God has done for us in the life, death, and resurrection of Christ. We recall what Jesus did at the Last Supper with his friends, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."



Celebrant *People*
 The Lord be with you. And al - so with you.
Celebrant
 Lift up your hearts.
People
 We lift them to the Lord.
Celebrant
 Let us give thanks to the Lord our God.
People
 It is right to give our thanks and praise.

It is meet and right to give thanks to you always, O God, for you are the source of all life. Since the beginning of time, you have sustained us through the environment that you established in creation. You rule the universe with balance and generosity, for which all

creation never ceases to praise you. Joining with the company of heaven and all the creatures of the skies, earth, and seas, we joyfully praise your holy name, singing,

Sung by all.

Ho - ly, ho - ly, ho - ly Lord, God of power and might.

Ho - ly, ho - ly, ho - ly Lord, God of power and might.

Heav - en and earth are full, full of your glo - ry.

Ho - san - na in the high - est. Ho - san - na in the high - est.

Bles - sed is he who comes in the name of the Lord.

Ho - san - na in the high - est, ho - san - na in the high - est.

‘Sanctus and Benedictus,’ *Deutsche Messe*, Franz Schubert (1797-1828); arr. Richard Proulx (b.1937-2010)

The people may be seated.

O God, our creator, you placed us in this world, but did not leave us to live alone. You surrounded us with your wondrous creation that we might live in harmony with it, taking only what is necessary to preserve our common life. Of the world you made a garden for the flourishing of your people, yet we strayed from your path. We judged ourselves powerful and mighty, planting destruction between us and nature, and creating a world of inequity, imbalance, and discontent. Countless times, your prophets led us to repentance and new life, yet we chose to walk in other ways and persist in our selfish error.

In the fullness of time and in your infinite mercy, you sent us your Son Jesus Christ, the source of new life. He taught us to live in unity with you, opening the doors to a new creation: one reconciled to you and sustained by your love.

On the night he was betrayed, Jesus took bread. Having given thanks to you, he broke it and gave it to those who were with him, saying, “Take, eat. This is my Body which is given for you. Do this in remembrance of me.”

After supper, he took the cup of wine, and having given thanks to you, he gave it to them, saying, “Take, drink. This is my blood of the new and eternal covenant which is shed for the forgiveness of sins. Do this in remembrance of me.”

Therefore, we proclaim the wondrous mystery:

Christ has died. Christ is risen. Christ will come again.

And, giving thanks to you for restoring us in the ways of your Kingdom, we offer you these gifts of bread and wine: fruits of the earth and of your creation. Sanctify them by your Holy Spirit, that they may be for us the Body and Blood of your Son Jesus Christ. Sanctify us also, that in union with Christ we may fill the world with your love, renewing it with the gift of your gospel.

Preserve us as we join you in rebuilding the world around us and restoring the balance of nature. Grant that we may see in your creation that splendid garden, worthy of respect and care. Evermore strengthen your Church in the struggle to preserve the environment and the diversity of life within it. And, at the last day, bring us to your heavenly Kingdom, where in the company of the Blessed Virgin Mary, Saint Jude the Apostle, and all your saints, we may never cease to glorify you in the new creation of Jesus Christ.

By Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, Almighty God, now and forever.

Amen.

THE LORD'S PRAYER

We join in the prayer that Jesus himself taught his followers to pray.

Rejoicing in God's new creation and gathering our prayers and praises into one, let us pray as our Saviour taught us,

Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever. **Amen.**

INVITATION TO SPIRITUAL COMMUNION

Many worshippers join us each Sunday by means of our livestream. Those who are not present in-person for the celebration of the Eucharist are welcome to partake in the communion in a spiritual manner.

I invite you in this moment to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now. In Christ's body, many are made one.

O Christ, we welcome your presence in us, and together proclaim our love for you.

With our hearts and minds, our souls and strength, we worship you.

With the saints and angels, we adore you.

With your whole church, we proclaim your reign.

Come to us, though many, and make us one in you. Amen.

BREAKING OF THE BREAD

This is the living bread given for all of creation.
All who eat this bread share in Christ's body.

THE INVITATION TO COMMUNION

The gifts of God for the people of God.
Thanks be to God.

FRACTION ANTHEM *Agnus Dei*

Sung by all.

Je - sus, Lamb of God, have mer - cy on us.

Je - sus, bear - er of our sins, have mer - cy on us. Je - sus, re - deem - er,

re - deem - er of the world, give us your peace, give us your peace.

'Agnus Dei,' Deutsche Messe, Franz Schubert (1797-1828); arr. Richard Proulx (b.1937-2010)

*All people who are seeking to follow Jesus are welcome to receive the Holy Communion. The Holy Communion is distributed at the altar rail and the church greeters will invite people to come forward one row at a time. You are welcome to kneel or stand to receive. You may receive Holy Communion in either, or both the bread and the wine. Gluten free bread is available; if you prefer gluten free, please ask the priest distributing the bread. Receive the bread in your open and outstretched hands, responding, **Amen**. The wine is offered from a common cup. To receive please assist by helping guide the cup to your lips. If you prefer not to receive the cup, cross your arms across your chest. If you prefer to receive a blessing rather than the bread and wine of communion, again, cross your arms over your chest as the priest comes to distribute the bread and the priest will bless you.*

COMMUNION HYMN

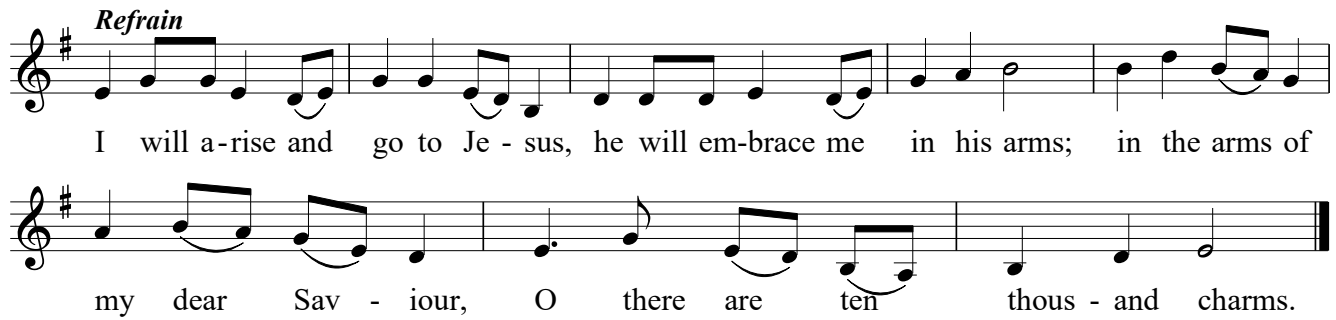
The people may remain seated as we sing.

Come, You Sinners, Poor and Needy RESTORATION

CP 608

1. Come, you sin - ners, poor and need - y, weak and wound - ed, sick and sore.
2. Come you thirst - y, come, and wel - come; God's free boun - ty glo - ri - fy;
3. Come, you wea - ry; hea - vy lad - en, lost and ru - ined by the fall;

Je - sus, Son of God, will save you, full of pi - ty, love and power.
true be - lief and true re - pent - ance, ev - ery grace that brings you nigh.
if you tar - ry till you're bet - ter, you will nev - er come at all.



Text: Joseph Hart (1712-1768).

Music: *The Southern Harmony*, New Haven, 1835, alt.

CHORAL ANTHEM

Ave Verum Corpus

Ave, verum corpus natum
de Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum,
in mortis examine.
O Jesu dulcis, O Jesu pie,
O Jesu Fili Mariae.
Miserere mei. Amen.

Wolfgang Amadeus Mozart (1756-1791)

Hail the true body, born
of the Virgin Mary:
You who truly suffered and were sacrificed
on the cross for the sake of man.
From whose pierced flank
flowed water and blood:
Be a foretaste for us
in the trial of death.
O sweet, O merciful,
O Jesus, Son of Mary.
Have mercy on me. Amen.

THE SENDING OF THE COMMUNITY

PRAYER AFTER COMMUNION

The people may stand.

Father in heaven,
strengthen the unity of your Church,
so that we who have been fed with holy things
may fulfil your will in the world.
We ask this in the name of Jesus Christ our Lord. **Amen.**

Glory to God,
**whose power, working in us,
can do infinitely more
than we can ask or imagine.**
Glory to God from generation to generation,
**in the Church and in Christ Jesus,
for ever and ever. Amen.**

BLESSING

God the Father, who created the world,
give you grace to be wise stewards of his creation.
God the Son, who redeemed the world,
inspire you to go out as labourers into his harvest.

God the Holy Spirit, whose breath fills the whole creation,
 help you to bear his fruits of love, joy and peace
 and the blessing of God almighty, the Father, the Son, and the Holy Spirit,
 be among you and remain with you always. **Amen.**

ANNOUNCEMENTS

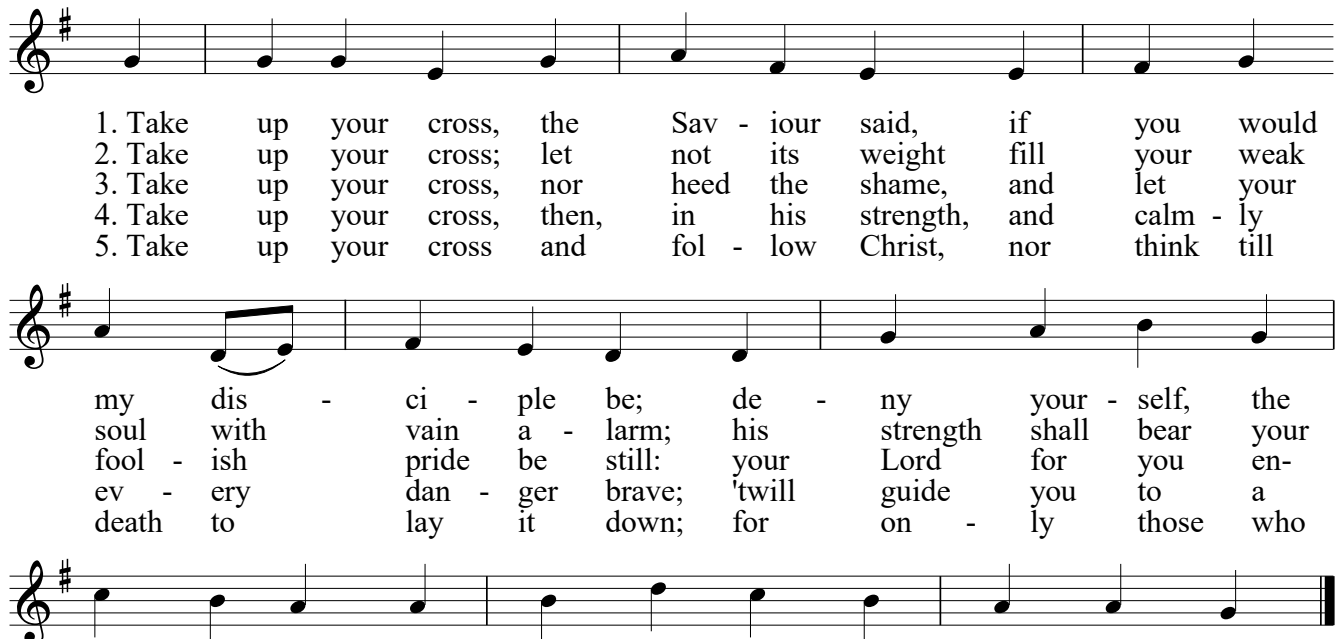
Please join us for coffee, tea, and fellowship in the library following this service.

SENDING HYMN

The people may stand.

Take Up Your Cross, the Saviour Said BRESLAU

CP 431



1. Take up your cross, the Sav - iour said, if you would
 2. Take up your cross; let not its weight fill your weak
 3. Take up your cross, nor heed the shame, and let your
 4. Take up your cross, then, in his strength, and calm - ly
 5. Take up your cross and fol - low Christ, nor think till

my dis - ci - ple be; de - ny your - self, the
 soul with vain a - larm; his strength shall bear your
 fool - ish pride be still: your Lord for you en-
 ev - ery dan - ger brave; 'twill guide you to a
 death to lay it down; for on - ly those who

world for - sake, and hum - bly fol - low af - ter me.
 spir - it up, and brace your heart, and nerve your arm.
 - dured to die up - on a cross, on Cal - vary's hill.
 bet - ter home, and lead to vic - tory o'er the grave.
 bear the cross may hope to wear the glo - rious crown.

Text: Charles William Everest (1814-1877).

Music: Melody *Lochamer Liederbuch*, c. 1450; alt. harm. Felix Mendelssohn-Bartholdy (1809-1847), alt.

DISMISSAL

The presiding celebrant dismisses the people.

Go in peace.

Tend the earth, care for God's good creation;
 as you have received freely, so freely give.

Thanks be to God.

POSTLUDE

The people may remain standing while the choir and sacred ministers depart from the church by the west door.

Allegro (from Organ Concerto in A minor, BWV 593)

Johann Sebastian Bach (1685-1750)
 after Antonio Vivaldi (1678-1741)

TODAY’S MINISTERS. Presiding Celebrant and Preacher: The Reverend Canon Dr. David Anderson, Rector. Assisting Minister: The Reverend Adedayo Olomodosi, Deacon and Student Minister. Reader: Brian Toogood. Intercessor: Jenny le Riche. Crucifer: Sam De Carcenac. Server: Barbara Caine. Acolyte: Joel De Carcenac. Gospel Bearer: Brian Toogood. Greeters: Cliff Thompson, Denise Thompson, Catherine Farrell. Livestream Technician: Dave Haslett. Altar Guild: Judy Bindon, Patty Winter. Hospitality: Tom, Irene DeWolf. Organist: Dr. Andrei Streliaev, Associate Organist. Choral Lead: Corinne DeJong. Choral Scholar: Grace D’Mello. The St. Jude’s Choir.

ACKNOWLEDGEMENTS. This liturgy is adapted from the *Book of Alternative Services*, The Anglican Church of Canada, 1984, with other sources as follows: ‘The Collect of the Day’ is from *Alternative Collects*, The Anglican Church of Canada, 2019; ‘The Prayers of the People’ are adapted from *Sundays and Seasons*, Augsburg Fortress Press, 2025. This liturgy is authorised for use at St. Jude’s Church by the Bishop of Niagara. Copyrighted music is used by permission under license: OneLicense.net # A-714967.

ALTAR FLOWERS

The flowers on the stands are to the Glory of God and in loving memory of Jean & Gerry Coffin and Anne Milford, given by Mike & Martha Bingham.

Join us for Coffee Hour!

After the 10:30 AM service, we’d love for you to stick around and join us for coffee, tea, and conversation in the library. It’s a great way to catch up, meet someone new, and share in fellowship.

St. Jude’s Church

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Dave Haslett, Deputy People’s Warden
Matt Stevenson, Deputy Rector’s Warden
Nick Choules-Burbidge, Treasurer nwr Burbidge@gmail.com



**All are invited to make a gift to support
St. Jude's ministry of sharing God's love.**
As the plate is passed *or* by scanning the QR code at the left *or*
online at stjudeschurch.net/give.
Thank you for your generosity.

ANNOUNCEMENTS & UPCOMING EVENTS

Men's Breakfast- Sat, Oct 3 @ 7:30am

Blessing of the Animals - Sun, Oct 4 @ 2:00pm

Jazz Vespers: Sunday, Oct 4 @ 4 PM

St Jude's Book Club - Tue, Oct 6 @ 12pm

Parish Lunch: Wed, Oct 14 @ 11:30 AM

Choral Evensong: Sunday, Oct 18 @ 4 PM



Visit our events page here!

This is My Story: Testimony Workshop

We all have stories of how we have experienced and come to know God. Join us for a small-group workshop exploring the tradition of testimony through prayerful reflection, guided conversation, and listening.

5 sessions available • 8 participants per session

Tuesday, October 6 @ 7 PM Tuesday, October 13 @ 10:30 AM

Tuesday, October 20 @ 7 PM

Saturday, October 24 @ 10 AM Sunday, October 25 @ 12:30 PM

Choose the session that works best for you and visit our website to register.

Rag Dolls and Rage – Sheila Tucker's Memoir: A Book Talk - Mon, Oct 26

A Fundraiser for Home Suite Hope

Join us for an inspiring and moving book talk in Victoria Hall with Sheila Tucker, author of *Rag Dolls and Rage*, her memoir of surviving a turbulent childhood and finding healing, resilience, and hope. All women of St. Jude's are warmly welcome to attend.

Books are available for \$25 cash at the St. Jude's office or through e-transfer. Purchasing a book also enters your name into a raffle, even if you are unable to attend the talk.

All proceeds from book sales will be donated to Home Suite Hope.

Tea, coffee, and light refreshments will be available.